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A PARTIAL REVIEW.

The cry of the Latter Day Saints that they have been followed by persecution from the first, is and has been a slander upon the generous people of the United States for sixty years. There has been no more disposition or desire to persecute or oppress Mormons than there has been to oppress any other class of people; there has been the same desire to live in peace with the Mormons that there has with all other people. But from the first there have been two ruling passions with them, one, to be a law unto themselves without regard to the laws of the Republic, the other a thirst for political power as a means to the end of "building up this kingdom," with the settled purpose beneath all to eventually substitute for the free government of this country, a government modeled on Asiatic forms, where the only liberty granted to the people is the liberty to obey. Of course there have been clashing, there always will be clashing until this determination is relinquished or until all political power shall be struck from Mormon hands. It was a dangerous experiment to elect Reed Smoot a Senator of the United States. The News foreshadows what he will do when he reaches Washington. He will declare that he is an American citizen and that the Mormon church as a church, is entirely out of politics. Every one familiar with the facts will know that this is not true, because he cannot, while an apostle, of the Mormon church, give any such fealty to the government of the United States, as he has sworn to give to this political government within the government of the United States called the Church of Jesus Christ of Latter Day Saints. By this we do not mean a spiritual kingdom beyond the grave, but a temporal, political kingdom in this world which aims at nothing less than the eventual overthrow of the government "of the people, by the people, and for the people," framed by the immortals of 1787. As to the other statement that the Mormon church as a church is out of politics, it is enough to say that the absolute control of the Mormon church is in its priesthood beginning with the First Presidency and running down through all the lower grades of priests, and last summer all these save the First Presidency, were active in the nomination and election of men who were bound to vote for Reed Smoot for United States Senator. We all know, too, that the inspiration for all the work came from the First Presidency. It was sufficient to make whole

neighborhoods of people vote a ticket which, had they been left to themselves, they would have fought up to the hour when the polls closed.

Again, Apostle Smoot will repeat his claim of a great love for the Constitution of the United States. We all in Utah know what that means.

It was seized upon in Nauvoo as supplying full protection to all men to do what they pleased to do, if they but claimed their act to be a sacrament commanded by their religion. They never would admit that religious liberty was like all other forms of liberty in enlightening countries—liberty under the law. In clinging to this and in fear of the priesthood, hundreds of them suffered terms of imprisonment rather than to promise to obey the laws of the United States, or, perhaps more properly speaking, rather than promise to cease defying those laws, and we suspect the adherence would have been clung to yet, if there had not been a bill introduced into Congress to disfranchise all members of the sect. That brought the qualified manifesto put out by President Woodruff, which brought the further promise that henceforth all Mormons should be absolutely politically free, and that brought statehood. That was clung to for a little while and there were no happier people under the flag than the Mormons in Utah. But the high priests could not bear to see their ancient power in the least abridged and the old priestly rule began to be insidiously restored.

This year it has culminated in the election of an apostle to a senatorship. It is right up against the senate now to say whether this broken faith shall be rewarded by giving him a seat or not.

We do not believe that Apostle Smoot will be seated, or if seated in the United States Senate that he will be able to hold his seat. The debate in the Senate last week was an indication. What will thrust him out will be his devotion to something which is a menace to free institutions. The only place where Mormonism ever had undisputed sway was in Utah during the first few years of Mormon occupancy here.

The government then was a pure theocracy. That is the government was Brigham Young and no one ever thought of questioning his perfect right to rule. If only Mormons were here now the government would be Joseph F. Smith. When confronted with this in the Senate Apostle Smoot will be forced to admit that it is true. When he does then it will suddenly dawn upon the Senate that there is in Utah an imperi in imperio, a government within the government of the United States which lacks only the power to push our republic aside and on its ruins to establish the despotism of a church which does not mince matters, but which claims that it is the government of God, through his priesthood, and which, of course, is the only legitimate of earthly governments. When the Senate of the United States fully realizes that fact, we do not believe that it will permit an ambassador of that government to hold a seat as Senator of the United States. Then, in considering the case of Smoot, the polygamy feature of this centralized government in Utah will have its effect. Of course no one can under our laws, be punished for a belief, but there is much more to this matter. The revelation, so-called, of polygamy, is held as a revelation from God, it is to all Mormons a fundamental

doctrine. It has been suspended, not recalled. Should President Smith declare tomorrow that the suspension was over, that the doctrine was henceforth to be as binding as ever, Reed Smoot would have to accept it, and were President Smith to deliver to him an ultimatum to become a polygamist or give up his apostleship, Reed Smoot would have to obey, which proves that his first allegiance is not to the country in which he was born and which has drawn its protection around him since his cradle was first rocked.

We pointed out the danger of electing Apostle Smoot to the Senate and besought the church chiefs not to do it. We tell them now that his demand for a seat in the Senate will imperil the standing of every Mormon's citizenship, for the people of this country are being stirred to the depths over this attempt to push into the Senate a man who holds another government as more binding upon him than the government under which he was born.

Reed Smoot has been brought up from childhood to believe that Jesus Christ when on earth was a polygamist. That fact alone will mightily prejudice his case before the Senate of the United States, and when coupled with it is the fact that, despite his oath as Senator, Reed Smoot holds a command of Joseph F. Smith as more binding upon him than any law or all the laws of the United States, the natural result will be that he will be denied a seat. It would be better for him and for the prestige of his creed, could he be ordered away on a mission before the fourth of March.

With councilmen who could not run a peanut stand, and a walking delegate for a fire chief, it is a wonder that Providence and bull luck didn't quit long ago, and let the city burn up.

THE SCHOOLMASTER.

A series of papers from the pen of Herbert George Wells on "The Man-making Forces of the Modern State" are running through the Cosmopolitan. A strange make-up must be Mr. Wells. There is nothing in the schools that suits him. He declares that "the interpretation of art and literature by schoolmasters is stupid impertinence;" indeed, he is not suited with anything. Neither with the schools, the churches, nor with the public opinion which, after all, is the chief controlling power of a free nation.

His remedies for everything will probably be given later, unless after he has them all prepared, he may himself fall upon them and rend them.

It is a little cheeky for the average schoolmaster to point out what, in his judgment, are defects either in great paintings, rare sculpture or music; such teachers would not dare undertake to criticize a speech written in a language that they could not read, but they never think that the painting, the sculpture or the music may each have a language as well as a spoken oration, a language which they can no more understand or comprehend than they could an oration spoken in Chinese. All such a teacher can do is to judge by comparison with something he has seen or heard and what he says is liable to be a burlesque.

But then there is redemption, nevertheless. A physician is called to see a person that is ill. He prescribes his remedies, the person recovers